

THE INDEPENDENT

— ISSUED —

EVERY AFTERNOON

(Except Sunday)

TELEPHONE MAIN 241.

P. O. BOX 51.

Entered at the Post Office at Honolulu

H. T., as Second-class mail

SUBSCRIPTION RATES:

Per Month, anywhere in the Hawaiian Islands..... \$ 50
Per Year..... \$ 5 00
Per Year, postpaid to Foreign Countries..... \$ 8 00

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F. J. TESTA, Proprietor and Publisher.

FRANK GODFREY, City Editor and Business Manager

Residing in Honolulu.

WEDNESDAY MARCH 11, 1903.

AT REST.

Hawaii has again been called upon to mourn the death of one of its alii (chiefs) of high rank. The late Hon. Albert Kukulimoku Kuniaka was named, in Hawaiian, after the war god of Kamehameha the Great, and none but a chief of superior rank could be so named, he being the reputed son of Kamehameha III, surnamed the Generous or Beneficent. The dead chief's great ancestor, on his mother's side, was the High Chief Keliimaikai, brother of Kamehameha I, by the High Chief Keoua and the High Chiefess Kekulapoiwa; and was also, by his maternal grandmother, a descendant of John Young, whose son, also named John Young (Keoni Ana) was Premier (Kuhina Nui) during the reign of the third Kamehameha. He was first cousin to the late Queen Emma Kaleleonalani, consort of Kamehameha IV., whose mother, Fanny Kekelaokalani, Grace Hikon (Mrs. Dr. T. C. B. Rooke) and his mother, Jane Lahilahi, were sisters, all of whom were daughters of the elder John Young and sisters of the younger.

His father, Kaeo, was a Molokai chief. The Hon. Peter Young Kaeo was his elder brother, who died many years ago before the death of either Queen Emma or her mother. He was one of twin boys, his twin brother and the first-born of the pair died in infancy, shortly after being born. The deceased alii was better known as Prince Albert, called "Prince" only by courtesy, for from childhood he was brought up by being a "hanai" (child by adoption) of King Kamehameha III. and his consort, Hazaleleponi Kapakuhaili, better known as Queen Kalama, also a High Chiefess, and the child was a favorite figure in and about Iolani Palace grounds during those days. Even at the death of his reputed father, he remained with Queen Kalama up to the time of her death, with the exception of the days he attended school at Ahulama, under the tuition of the Roman Catholic Mission with Father Walsh as tutor.

He was a man of words, and that

loudly too. His people called him pupule (not crazy, but nutty, to use a slang phrase, on account of being talkative in an indiscreet manner). It is said of him that thus trait befell him when he was yet in his infancy, and it came about in this wise: The King, his reputed father, visited the child in disguise, as he was wont to do at times when going out among his people, and found the child in his cradle asleep, unbeknown to the nurse (kahu), who was away washing, and, awaking him, took him up and nestled him on his lap, he being very fond of him, knowing him to be of his own flesh. When the nurse returned (who died a few years ago and was buried by the now departed chief) and saw the King with the child, she rebuked him, saying: "You have ruined my charge." And from that time, so it is said by those who pretend to know, began this trait in him, remaining with him to the end, as a punishment of the gods upon the faultless child, who was unaware of his fate. The reason for this was the reverence and awe in which the King was held, his rank being such that he was considered sacred (kapu), next to that of a god, and deemed likely to be worshipped by the other chiefs of lower rank and by the people. The first Liholiho (King Kamehameha II.), the High Chiefess Nahienaena, the King's sister, was held in the same respect, they being considered ali kapu (sacred chiefs), for they were the children of first cousins (being of the first blood, almost a brother and sister), Kamehameha I. and the High Chiefess Keopuolani.

But apart from all of these traits in his character, he was generous to others, not of his people or retainers, and a steadfast friend. On account of certain traits in him, their loyal friends and retainers did not stay around him, although when called upon, they always responded and respected him. It is true that he might have been King, but it was not so decided, his character being too well known and he was feared by the people, for they mistrusted him.

His first fiancée in his young days was the late Princess Likelike, their betrothal being much desired by those in authority as well as the other chiefs. But through some reason or other the engagement was broken, she later becoming Mrs. A. S. Cleghorn. In 1878, he was married to Mary Poll, the widow of the Rev. Z. Poll, who now survives him, a widow for the second time. After being released from a spendthrift guardianship, under which he had been placed by those who cared for his welfare, the people of this city, to show some confidence in him, elected him as a Representative of the Legislature of 1882. But he was never again reelected till under the Provisional Government, he was elected as a member of the Constitutional Convention of 1895.

He was born June 19, 1851, at the premises known as "Kuahealani," now the present site of the Central Union church. His death occurred after 1 o'clock yesterday afternoon on the Ala Moana, where he has been lingering for some time past. His remains were removed to his residence at Kapalama, in rear of Senator Achi's, arriving there about 8 o'clock last evening, where a large concourse of his people had assembled to receive them. All honors are being given one due his rank and station among the people. The remains are laying in state today, from 11 to 3, and daily thereafter. Arrangements for the funeral, which will take

place on Sunday, are not yet completed.

TOPICS OF THE DAY.

We understand Senator Achi wants to change the title of the Board of Health to that of "Board of Public Institution." Why so, Mr Senator; is it in order to make further provisions for evasions?

Two important resolutions passed the House yesterday forenoon without as much as a murmur or a ripple. They were the Kaniho, relating to subsidizing certain inter island steamer, and the Kelihoi on the Rapid Transit Co.

Although THE INDEPENDENT has not yet been delared of "general circulation," it is evidently being largely read, as we have been "seen" since its issue of last evening by quite a number of different parties. And yet it is not known—is it so?

"The last of the Kamehamehas" are remarks frequently used and heard since the death of Mrs Bishop in 1885, and still we hear it today in the death of Prince Kuniaka. The Advertiser evades those remarks by saying "the last of the Kamehameha heirs."

Monday's Advertiser article on the late Hon. James H. Blount is most despicable and unwarranted abuse of a man when dead. Mr. Blount did more for Hawaii from the Hawaiians standpoint, than any other one man of the present day, including even all the "family compact" cohorts.

It is now "Clerk of the Senate," just what it should rightly be, and no more the "Secretary," the high sounding title. We wonder whether "Willie" is sav (id) age now, or is he a cannibal to chew up the conservatives and aristocrats whole? Don't do it, Will, but be tempered coolly and "work for your money." What's in a name, any way, for a rose smells just as sweet by any other name.

And the Home Rule County Bill has been finally resurrected from its premature death and has taken the usual course of being translated and printed. It has taken weeks to bring the majority to time and those composing it to their senses, and this was accomplished without as much as a murmur or a ripple. That majority finally bit on the suggestion and advice of THE INDEPENDENT and rightly too. Who says that we are not it, although not yet approved as of "general circulation."

Representative Lewis yesterday introduced in the House a somewhat harmless bill, on its face being "an act for the relief of Antone G. Serrao." Aside from the resolution previously offered by the member, together with the petitions he presented, all on this same matter, now comes this little bill to pay Mr Serrao \$3,462.75 out of any moneys in the Treasury not otherwise appropriated. We yesterday touched on the danger that would follow if this matter is allowed by the Legislature and it behooves the House to watch this innocent looking little bill. Don't ever allow it to go too far, but nip the bud in time, and if need be, stand it up to the Fire Claims Commission, which is still in existence, who will no doubt give all

the information needed in the matter.

Senator Cecil Brown has given a somewhat new interpretation of the word "treatment," entirely so to us. While the Emergency Bill was being discussed in the Senate Monday afternoon, in which is an item under the Board of Health appearing as follows: "Segregation and treatment," which no doubt refers to the lepers. The Hawaiian translation of the word "treatment" was given as "lawelawe lapasu," meaning literally "medical treatment." Aged Senator Kaohi drew attention to this item, particularly to the "treatment" part of it. He said that he was a member of the Legislative committee that visited the Leper Settlement in March, 1901. During that visit a call was made at the Baldwin Home, and while there he saw many afflicted persons, young and old. On inquiring of them whether they received any medical treatment, the inmates answered that they did not other than the treatment they received from the Roman Catholic Brothers in charge. He therefore thought that the "treatment" part of the item was unnecessary and superfluous. But Mr Brown explained that the "treatment" meant was not the medical, but rather the "care," which we might add as "maintenance" or "support," whichever of these three words anyone might care to use. From our limited knowledge of English, we agree with whoever translated the "treatment" to mean "medical treatment," and cannot agree with the parliamentary authority. That's stretching a point to make it mean something else other than what is really meant to be conveyed. Mr Kaohi also hinted that the "medical treatment" of leper wards was utterly useless, as no attempt is ever made to that end. And we may as well believe with him. But if the treatment intended to be conveyed is care, maintenance or support, why not say so in plain straight English and be done with it, and not try to hedge around any bush. We hope that members of the lower house will take note of this and bear it in mind when the matter should come to them, as it is bound to in a few days.

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